esteemed as vice in one rank of life, would require to be regarded as virtue in another. Proceeding on the views of the world, and carrying them to their legitimate conclusion, we shall find moral distinctions effaced, and all defined ideas deranged and confounded. Let us learn, then, to draw back before we reach such an issue, and examine the stability of the ground on which the common notions are built. If it be true that certain vices spring from the same root as what are supposed to be virtues, it is worthy of inquiry whether these supposed virtues are to be regarded as virtues at all.

Every observer of human nature will admit, that the person of most correct demeanour might, under a different training, but with the same internal principles, have fallen into not a few acknowledged vices. This person has been kept right, merely in consequence of a way being hedged in for him, and by the operation of instincts in which there is nothing truly virtuous; and in another position, these very instincts might have hurried the possessor into open crime. Are we therefore to excuse the crime on the part of those who commit it? No, assuredly; but we are to make a searching inquiry into our mere outward decorum, lest it should turn out to be founded on principles and originating in motives which are no way morally commendable. Let us anticipate, in this matter, the day of judgment, where there will be " innumerable false and imaginary virtues, which will involve their possessors in deeper disgrace than vices themselves when acknowledged and deplored."

SECT. V.—SUMMARY OF THE ARGUMENT FROM THE COMBINED VIEW OF THE PHYSICAL AND THE MORAL.

In astronomy, the distance of a star is determined by surveying it from two points. In like manner., there seem to be heavenly truths which are best ascertained by taking two positions, and a view from each. It is from a consideration both of the physical and the moral that we obtain the proper measure of the Divine administration.

We cannot from the physical alone determine what God and this world are in their relation to one another. Considered in itself, the physical does seem so constituted as to be restrictive of human folly and punitive of human wickedness. But the argument is far from being complete, till we demonstrate, on independent grounds, that human folly and human wickedness

exist. We have, throughout the whole of this Treatise, proceeded on the principle, that we cannot connect the facts till the separate existence of each has been ascertained on satisfactory grounds. By a preliminary examination of the Physical, it may be shown to be fitted to promote such and such ends; but the complement of the argument is derived from the consideration of the Moral, which shows that there are such ends to be served.